

14. The LORD establishes David in Victory and Covenant Loyalty (2 Samuel 8–10)

“The importance of the preceding narratives is highlighted by the brevity of chapter 8, which **serves to bring the conquest to a conclusion** (see Joshua). Here you find David’s many years as king condensed into two brief summaries. And because our narrator is ultimately concerned not with David’s kingly exploits but with his character, he concludes with another narrative of David’s kindness to the house of Saul (ch. 9), where the “lame” enter the palace—despite the saying in 5:8! But note how this scene sits in contrast to the unfortunate story that follows.” [Gordon D. Fee and Douglas K. Stuart, *How to Read the Bible Book by Book: A Guided Tour*, 89]

4.9 The LORD gives David victory in all his battles (2 Sam 8)

- 8:2 - the defeat of the **Moabites** ties in to the prophecy of Balaam in Numbers 24:17. *The Moabites were in David’s family line.*
- 8:3 - **Euphrates** - it is debated if the Euphrates was originally intended in this text. Whatever the case, these episodes show that David is claiming the Land promised to Abraham (see Gen 15:18-21)
- 8:6, 14 - “**And the LORD gave David victory...**”
- 8:11 - these conquests brought IMMENSE **wealth** to Israel - which David dedicated to the LORD and was most like what he donated in the building of the Temple (see 1 Chron 22:14).
- 8:15 - “**Justice and righteousness** ... were primary attributes of the Lord’s character (Job 37:23; Pss 33:5; 36:6; 99:4; 103:4; Isa 5:16; Jer 9:24; Mic 7:9) and were considered the two basic virtues that characterized every person and society that pleased the Lord (Ps 106:3; Prov 21:3 Isa 1:27; 9:7; 56:1; Ezek 18:5, 27; 33:14–19); by possessing them an individual would avoid the Lord’s judgments and receive covenant promises and blessings (Gen 18:19; Ps 106:3; Jer 22:15; Ezek 18:5, 27; 33:14–19). Israelite leaders especially were expected to possess these traits (1 Kgs 10:9; 2 Chr 9:8; Isa 9:7). David’s exemplary administration of justice over all Israel opened the way for the Lord’s blessing to fall on the land. [Robert D. Bergen, 1, 2 Samuel, 351]
- 8:17 - **Zadok and Ahimelech** - descendants of Aaron though through different family lines.

- 8:18 - “**David’s sons** were priests...” There is no explanation for this and the meaning is debated. Some interpret it to mean they were “royal advisors” as they are described in 1 Chron 18:17. Several key scholars have argued that the term translated “priest” was used in a broader sense in the days of David.

4.10 **David honors Mephibosheth for Jonathan’s sake** (2 Sam 9)

- 9:1 - “kindness” - Hebrew: *hesed* - This chapter shows David as a supreme example of **covenant faithfulness** (*hesed*) by fulfilling his oaths to both Saul and Jonathan (See 1 Sam 18:3; 20:42; 23:18; 24:21–22). In 7:15 the LORD had said that his “steadfast love” (*hesed*) would not depart from David’s son and heir.

hesed - is one of the key theological terms in the OT. Various translated as “steadfast love,” “lovingkindness,” “mercy,” “covenant loyalty,” or “faithful love” - No single English word fully captures it. At its core, *hesed* refers to **loyal, covenantal love expressed through faithful action**

- 9:8 - Mephibosheths’ *humble response* to David is parallel to David’s response to the LORD in Chapter 7 after the Promises were given - *grace received in humility*.

4.11 **Joab and David defeat the Ammonites and Syrians** (2 Sam 10)

- 10:2 - “**I will deal loyally...**” - This episode is set in **CONTRAST** to the Mephibosheth story. Here, David wishes to show loyalty - *hesed* - to Hanun as his father had been loyal him. But Hanun is swayed by bad advice to reject David’s offer. **Nahash** “the serpent” had attacked Israel earlier and that incident lead Israel to demand a King (see 1 Samuel 11; 12:12). In the time since, he had apparently made a treaty with David

*See note on the **Ammonites** on **page 23**.

- 10:4 - the shaving of beards and cutting of garments not only dishonored, shamed, and disgraced the men - the actions put them in violation of Torah commands (see Lev 19:27; Num 15:38-39; Deut 22:12).
- Joab and David’s victory and capture of Land here again links to Torah promises to Abraham (see Genesis 15:18)